

**Friendly advice**  
In the SPIRIT of  
**L O V E**  
Unto Believing  
**P A R E N T S,**  
And their tender OFF-SPRING,  
In relation to their  
**Christian Education.**

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*The Third Edition.*

With Additional Caution and Counsel,  
unto Young-men and Maidens.

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By J. F.

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*And ye Fathers, provoke not your Children to  
wrath, but bring them up in the Nurture  
and Admonition of the Lord. Eph. 6. 4.)  
Children obey your Parents in the Lord, for  
this is right. Eph. 6. 1.*

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A short Introductory  
E P I S T L E  
U N T O  
Believing Parents.

**T**Hese following Lines presented  
to your Perusal, are not  
written out of any affectation  
to be seen in Print, or desire of be-  
coming a Teacher or Instructor to  
others, but in unfeigned Love, and  
real good Will to you and all whom it  
may concern; and to stir up your pure  
Minds by way of Remembrance, unto  
that Christian Duty, and faithful  
discharge thereof, which God Almighty  
A 2 hath

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hath laid upon and enjoins us unto ;  
so that we may with Joy give an Account unto Him who is the great Lord of all, at whose Will we hold and enjoy whatsoever we have that is good, and must therefore give an account to Him of our Stewardship, and receive a Reward from Him accordingly ; for our Gold, our Silver, and all our Substance we receive, it's He that lends it us.

And therefore we ought to be careful that none of it be imployed in any other service but in His, ( and what's with His good liking ) for certainly those that have the greatest share, have the greatest account to give, and ought not to wast or spend any of it, to the gratifying of the lust of the Eye, the lust of the Flesh, or pride of Life ; because these things are not of the Father, but of the World ; and therefore are not in the least to be  
counted.



countenanced or encouraged by any of Gods Children, (whom he hath gathered out of the World) either in themselves or their Children, which indeed are the Blessing of God, as a good Wife is his Gift, and the Vine from whence they spring, and they like Olive-plants shall sit round about the Table of him that fears the Lord, and walks in his ways; yea, they shall inherit the Earth.

But some that have made a wrong use of that plenty God hath blest them with, have gratified a Mind and Spirit in their Off-spring, that should have been curbed and kept under; whereby they have increased and grown up in that which after hath been a grief to their Parents and many others, and a great hurt to their tender Children; yea, some have been so indulged, and fondly used, that when they have grown up, they

have been ready to blame their Parents.

Now this hath been for want of keeping in that pure and heavenly Wisdom which is truly profitable to direct. And therefore my sincere desire, and earnest Prayer to Almighty God is, That we all wait upon the Lord, so that we may know him to guide us by His Counsel, and receive Wisdom from Him, to bring up our Children in his fear; and what in us lies, not only reprove them for evil, but Restraine them from it, (and all things that are of that kind and nature) and endeavour to train them up in that which teaches to hate Pride and Arrogancy (two reigning Sins) and also every evil way; that so they and we may be Heirs of the Blessing of Almighty God, and in the end that Crowns all, lay down our heads in Peace, and rest with Him for evermore; and

our

*our Children after us may not only be  
Inheritors of our outward Substance  
but Gods blessing; and may succeed us,  
in the Truth, the Love and Service  
of it; that from Age to Age, and one  
Generation after another, God may be  
served, his Truth advanced, his Name  
renowned, his Power exalted; and for  
all things, always we may give thanks  
unto God, even the Father, in the  
Name of our Lord Jesus Christ: So  
wistheth, and so prayeth your Friend.*

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The first of these is the fact that the  
 second of these is the fact that the  
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 fourth of these is the fact that the  
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## CHAP. I.

*Friendly Advice to Parents, not to allow their Children to follow the evil Ways, Fashions, Language or Customs of the World, but to restrain them therefrom, and train them up in the way of Truth.*

**H**AVING been for some years past Exercised in the Instruction and Education of Children, I found a stirring in my Heart, and a Concern came over my Spirit in the Love of God, to write as followeth.

The Lord (whom we may now call our God) hath been pleased to visit us, with the Visitation of

His tender Love, and by His Holy Arm and Divine Hand hath gathered, and is gathering us out of the evil of those Ways, Customs, Fashions, Forms, and Worships, that are in the World that lies in wickedness (which we as well as others were once in) but now the Counsel of God in us, and unto us, is, that we touch not, neither taste nor handle any of those things, but be separate from them, that the Lord may receive us as His, being bought and purchased by Him; not with Gold nor with Silver, nor any Corruptible thing, but by the precious Blood of Christ who died and suffered for us.

And dear Friends, as we are thus called and gathered by the Lord from the Worlds Ways, Customs, Fashions, Languages, and whatsoever is evil; so we no doubt  
ought

ought to use our utmost endeavours to preserve our Children and Offspring out of them, and **Restrain** them from them, lest they be corrupted with them, and their minds and affections set more upon them, then that Holy Way, Truth, and Profession that every honest Friend in Truth desires his Children and Offspring may be Educated and trained up in; and in that **plainness** which becomes it, and which Truth led them into, for nothing that's contrary to it, ought Parents to **countenance** in their Children or in their Habits, while under their Tuition; and blessed be the Lord that there is a Remnant that have received that Holy Unction which is able to teach them all things.

And as its Teachings are kept to, learnt and followed, will lead  
out

out of all that which offends the Lord and grieves his People, and is unbecoming our Holy Profession, and that Plainness and Simplicity, which Truth now as formerly leads into, by which we and our Children have appeared unto the World a separate People; not only from their Forms, Worships, and Religions, but their Language, foolish Fashions, antick Dresses, superfluous Apparel, and costly Array.

And therefore dear Friends, as we have felt the Judgments of God in our selves for these things, and through Judgment have known a being redeemed out of them; let not any of us **C**ountenance or **E**ncourage any of our Children, or them we have the Government of in them; for by so doing ye shall not only Encourage and Countenance that which  
ye



(5.)

ye ought not, but **misuse** that Substance that God hath made us the Stewards of, by spending it, to purchase or **pay** for such things for your Children, that do not become the Self-denying Followers of Jesus Christ; and by allowing these things in your Children, ye render your selves incapable **effectually** to Admonish others to refrain from the foolish Fashions, and Dresses that are in the World, superfluous Apparel and costly Array used by them, if ye allow them to your own Children.

Therefore let us take the Wise Mans Counsel and Advice, and labour in the love of God *to train up our Children in the way they should walk, that they may not depart from it when they are Old*; but stand up and succeed us in a Testimony for the Lord His Way, Truth, and the true  
Chri-

(6.)

Christian Profession, and may manifestly be the trained up Scholars and true Disciples of Him, in whom we have believed by their taking up their daily Cross, to all things contrary to the self-denying life of a true Christian; that the *Blessing of God*, which is the best *Portion*, and makes us truly rich, may be upon them.

## CHAP. II.

*A few words of tender Advice, unto the Children of Believing Parents; exhorting them to Obedience according to Christs Example, and not to deck themselves, but be lowly, and to fear God.*

**O**H! remember your Creator in the days of your Youth before the evil day come, and be subject to your

your Parents, in your tender years,  
 as Christ our Lord was unto his,  
 according to the Flesh, even at  
 twelve years of Age, as ye read in  
 the Holy Scriptures: He was not  
 Stubborn nor Wilful, he was not  
 Heady nor high Minded, he lusted  
 not after the Fashions and Customs  
 of the evil World, not after gay  
 Cloathing, nor rich Apparel; but  
 in all things did the Will of his  
 Heavenly Father that sent him.  
 Therefore take him for your Ex-  
 ample, and **obey** your Parents, and  
 be **subject** to them in all things,  
 that they Advise and Counsel you  
 for your good, here and hereafter;  
 for what will all outward adorn-  
 ing avail when you come to die,  
 and why should any be so concern-  
 ed to adorn a little Dust and Ashes,  
 or House of Clay, which may fall  
 in a moment or twinkling of an  
 Eye,

Eye, and neglect that which tends to their Souls everlasting good.

Oh ! therefore let me intreat you, to mind the holy fear of Almighty God, which will preserve you out of these things, and have regard to the Holy Witness, Light Grace, and Spirit of God in your own hearts, which will let you see that you should not be Heady, High Minded, Wilful, Surly, or Stubborn ; but Meek, Lowly, Humble and Submissive, and then you'l be liker Christ : But the Heady, High Minded, Wild, Wanton, and Proud, they are like him that is the King over all the Children of Pride, *Job* 41. 34. And it was he that led the Daughters of *Zion* into Haughtiness, and taught them to walk with stretched forth Necks, and wanton Eyes, walking and mincing as they went ; where-  
by

by the Lord was so displeased, as to threaten to smite with a Scab the Crown of the Daughter of *Zion*, and to discover their secret parts. But as you mind and have regard to the Light and good Spirit of God and to learn of it, you will be taught to deny these things and be preserved (as you abide in it) from saying any bad Words, telling any idle and false Stories, or speaking any Untruths, although it were to excuse your selves.

Oh ! therefore I beseech you have regard to it, do not despise it, nor quench the motions of it ; and then you will be a comfort to your Parents, a rejoicing to your Friends, and a good Example to other Children with whom you converse or are among, and will cause the holy Truth to be well spoken of, and make the Profession  
of

of it more to shine. But if you slight the Counsel of your tender Parents, Tutors, and Friends, Remember a day of Calamity will come, and that you must one day appear before Him that will bring every work to Judgment with every secret thing, whether it be good, or whether it be evil; and for every idle Word you must give an Account in the day of Judgment, as Christ said, Mat. 12. 36.

And if then thou art found of that Number, that have set at nought all Gods Counsel immediately by his Spirit in thy own heart, and instrumentally through thy Parents, Tutors, or Friends, and would not regard any of their Reproof, *Then the Lord will mock at thy Calamity, and laugh when thy fear comes*; when Distress and Anguish cometh upon thee.

The

The Lord God Almighty therefore incline more and more the hearts of them (that are young and tender) unto him, and to stand in his awe and holy fear; that so you may lack no good thing, but may daily know the Lord to lead you in His way, that you may find Rest and Peace to your Souls Eternally, when ever it shall please the Lord to take you hence.

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CHAP.

## CHAP. III.

*An Exhortation to Children, tenderly  
Advising them to improve their  
precious time, and to avoid the  
reading unprofitable Books, and  
telling idle Tales; as also, to read,  
and learn the Holy Scripture ac-  
cording to the Examples of Anci-  
ent Protestants.*

**A**Nd this is in my Mind, in much  
Love and Tenderness, by  
way of Counsel; further to add to  
you, who are the tender Off-spring  
of believing Parents, that you may  
be careful to improve your precious  
time, which comes upon you with  
a silent foot, and passes swiftly  
away. And therefore our days  
here are aptly compared to a Wea-  
vers Shuttle, and our Life to a  
Bubble



Bubble in the Water, which suddenly rises, and in a Moment is down and no more to be seen; so it may be said of all Mankind, the young as well as they of riper years, they are here to day in a Mortal State, and to morrow may launch out either into Eternal Happiness, or everlasting Woe.

And therefore let me intreat and perswade you for your present good, and future happiness, not to spend nor squander away your precious time, in Wildness, Vanity, or Foolish Delights; neither in the Hearing, Telling, or Reading any idle Tales, false Stories, lying Histories, or foolish Verses that tend not to any Godly Edifying, or informing your Understandings in that which is good; but rather to the filling your Minds with unprofitable matter, which often occasions

mons such like Discourse; for out of the Abundance of the Heart the Mouth speaks, and that commonly, which Peoples minds are most filled with, and taken up withal, that they mostly talk of and discourse about. Let me therefore prevail with you frequently to Read the Holy Scriptures, and learn to say some Chapters thereof without looking on the Book.

For the *Waldenses*, who were a Religious People in their days, and great Sufferers for their Religion, took more care to have their Children Read and learn the Holy Scriptures, than to gratifie their vain Minds, and Childish Humors; for in the History of the *Waldenses*, Book 1. c. 5. p. 29. it's said as touching Erudition, *Rainerius* hath said, that they teach their Children,

dren, yea, even their Daughters,  
the *Epistles* and *Gospels*.

*Jacobus de Riberia* saith, that they were so well instructed in the Scriptures, that he hath heard a plain Country-man repeat the Book of *Job* word by word, and divers others that could perfectly repeat the whole New Testament. And indeed it is much better to spend your time thus, and will be more comfort to your honest Parents, and rejoicing to your Friends, that heartily wish and pray for your Welfare, than to see you play it away in Wildness and Vanity, and letting out your Minds, and lusting after the foolish Fashions and vain Customs of the World, which will never procure any comfort to your tender Parents.

Therefore once more I earnestly intreat you in unfeigned love to  
relin-

relinquish, forsake, and deny your selves of those things that tend to your hurt; and let not the subtil Enemy that lies in wait to Ensnare, Captivate, and draw away your minds from the Principle of Truth, (the Light and Spirit of Christ in yo<sup>r</sup> Hearts and Consciences) or prevail upon you with any of his suggestions, that such an one doth so, or thus, and why may not I? and such an one hath come to Meetings long, and is esteemed an honest Friend, and he or she wears this, speaks that, or doth the other thing, and they should be our Example; and therefore, Why may not I?

These often are the suggestions of Satan, to draw and allure the minds of the young and tender from Truth in themselves, and to strengthen them in that which  
many

many times they know they ought not to do ; and do believe and know , it would be better with them if they did not those things ; and yet by these and such like allurements of Satan , they are sometimes, yea too often, drawn away to their own Souls hurt, and grief of their tender Parents and Friends.

And therefore lend not an Ear to him herein, for Satan's design is only to draw thee into, and continue thee in Sin; that thou might'st be hardned against God, the reproof of his Spirit in thy heart, and the reproof and counsel of thy Friends and tender Parents; and you may read the fearful portion of such, *Prov.* 29. 21. But if thou stand in awe of God, and abides in his fear, thou wilt be preserved out of

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these and all evil things, and wilt be taught to deny them, and wilt receive Wisdom from God, who is the Fountain of it, to order thy Affairs with discretion, and thy Conversation, so as to see Gods Salvation; and wilt learn by Wisdom to honour thy Father and thy Mother according to God's Command; and to be subject to thy Parents, according to Christ's Example; and be ye subject to your Tutors, respectful to your Elders, loving to your Friends and Companions; and this will close that evil Eye which Satan is ready to open in you, to look at this thing in one, and that in another, and to make an ill use thereof.

And therefore live in God's fear, that preserves you out of these things, and you will have God's Blessing, obtain his Favour, feel his  
Pre-

Presence, be Servants in his House,  
yea, Heirs of his Kingdom, and  
Inheritors among the Saints in  
Light, and Receivers of a weighty  
Crown of Glory, as ye live and  
dye in God's fear.

And therefore this is the sum  
and conclusion of the whole mat-  
ter, as *Solomon* said, *Fear God, and  
keep his Commandments, for this is  
the whole Duty of Man.* So, in that  
true love and tenderneſs in which  
I began, I ſhall conclude with  
heartly deſires, That you all may  
love and imbrace that good Spirit  
of God in your own hearts, that in-  
clines to love Virtue, Temperance,  
Meekneſs, Gentleneſs, Humility,  
and the Fear of God; and will, if  
you'll love and obey it, bring  
forth in you the fruits of his Spi-  
rit which is in all goodneſs; and  
then you'll not reject this Counſel

and Advice of him who is your  
real and assured Friend.

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## CHAP. IV.

*Caution and Advice to Youths, to  
watch against and avoid hurtful  
Lusts, and to refrain evil Company.*

**I** Am not insensible of the subtil wiles of Satan, to beget hurtful Lusts in the Souls of all, especially Youth, in their tender age; nor of his evil design, and great endeavours to corrupt their Hearts, defile their Minds, and to draw their Affections after that which is evil and hurtful unto their poor Souls; that he might deprive them of God's Blessing, and hinder them from enjoying present Peace and future Happiness: and to effect this, he often makes use  
of



of such Instruments as he hath fitted for this evil Work.

And this, *Paul*, that eminent Apostle of the Gentiles, and Servant of Jesus Christ was right sensible of; and therefore in true love and Godly care for his Son *Timothy*, 1 *Tim.* 1. 1. who he had begotten to the Faith, and was then a Minister of the Gospel, and a Preacher of Righteousness, and the first Bishop of the Church of the *Ephesians*, 1 *Tim.* 1. 3. 14. wrote, and among the many good Exhortations and Cautions that he gave him, did advise, altho' such an one, 2 *Tim.* 2. 22. 1 *Tim.* 6. 9. 11. to flie Youthful Lusts, but follow Righteousness, Faith, Charity, Peace, with them that call on the Lord out of a pure Heart.

And the end of my thus writing unto you is, that you may also flie

youthful Lusts, *which is the desires after that which is evil.* For altho' the Devil may present evil things unto your Minds, to allure and intice you, yet are not you chargeable therewith in the sight of God; neither do you enter into the Temptation, till you are drawn away therewith, and inticed by your own Lust. *Jam. i. 14.*

Therefore be careful, and watch over your Thoughts and your Desires, and when evil ones are presented, do not consent; neither conclude, that God is offended with you, because Satan suggests such things into your Minds: for it's no Sin to be tempted; but if you entertain and receive them, and begin like *Eve*, whom the Serpent beguiled, to desire and lust after those things, and are drawn away and enticed thereby, and suffer

suffer Lust to conceive, then it will bring forth Sin, *Jam. 1. 15.* and Sin when it is finished will bring forth Death, as it did over our first Parents, that so gave way to, and were beguiled by the Serpent, and lost Peace with God, were drove out of Paradise, and became miserable. *Gen. 3. 22. 24.*

Oh therefore flee youthful Lusts, and the desires after Vanity, and the Glory of this evil World, Pleasures and Delights thereof, the Pride, and foolish Fashions that are therein.

And love, mind, wait, and be exercised in that which shews the out-goings of the Mind, and the Evil of things, and of all Mens Doings, (that do not love, imbrace, and truly believe in the Lord Jesus Christ :) For it's he, that by his Light which shines in

the Heart, that shews and makes manifest all things that are reprov'd. *Eph. 5. 13.* for there is nothing reprov'able, but what Christ by his Light makes manifest.

Oh therefore love this Light ! and do not rebel against it, but believe in it, that you may be the Children of it, and may walk in it, *1 Joh. 1. 7.* for therein is the cleansing virtue of the precious Blood of Jesus known, witnessed, and experienced ; even the Blood of him whose Name is called the Word of God, *Revel. 19. 13. 14.* whom the Armies that are in Heaven follow ; and by taking heed according to this Word, which is the Truth, *Joh. 17. 17.* that Sanctifies, and the perfect Law of God, that Converts the Soul ; may'st thou, though but a young Man, know thy Ways to be

be cleansed; and by obeying this Word from the Heart, and becoming a doer of it, may'st thou come to live and witness Salvation; and by hiding it in thy Heart, be preserv'd from sinning against the Lord.

And by loving him that shews thee what thy Thoughts are, and keeping his Commandments, and fearing him that is the Lord of Hosts, and dwelling therein, thou may'st attain to true Wisdom, *Prov. 9. 10.* and by departing from Iniquity, come to a good understanding, such an understanding as that thou may'st not only know the things that belong to thy Peace; but know, and be enabled by the Lord to refuse the Evil, and do the Good, and live for evermore.

And in order thereto, follow

Righteousness, Faith, Charity,  
 Peace with them that call on the  
 Name of the Lord out of a pure  
 Heart: And flee youthful Lusts,  
 refrain every Appearance of Evil,  
 avoid all evil Company; for he  
 that followeth vain Persons is void  
 of Understanding, *Prov. 12. 11.*  
 Oh therefore spend not thy time  
 in vain Company, or foolish and  
 idle Talking, in Pleasures, or vain  
 Delights. Look not out at the  
 Faults of others, let not thy Eye  
 nor Mind be imployed therein,  
 nor thy Mouth and Tongue with  
 any Pleasure, to tell thereof; but  
 look into thy own Heart, consider  
 thy own Ways, set a Watch before  
 the door of thy Lips, offend not  
 with thy Tongue all the while  
 the Breath is in thy Nostrils, let  
 not thy Mouth speak wickedness  
 nor thy Tongue utter deceit. *Job*  
 27. 3. But

But consider, all you to whom I am writing, that the all-seeing Eye of God always beholds you; he marks your Ways, records your Actions, and will call you to Account for every idle Word, *Matth.* 12. 36. and will bring every Work, with every secret Thing to Judgment, *Eccl.* 12. 14. and will reward every one according to their Deeds.

Therefore, Oh therefore! be wise, fear the Lord, depart from Evil, follow Righteousness, Faith, Charity, Peace, with them that call on the Lord out of a pure Heart. Mark here, your Companions are described, and those set forth, whom thou art to talk, walk, have communion, society, and fellowship with, *viz.* them that call on the Lord out of a pure Heart, *2 Tim.* 2. 22. such as have  
known

their Hearts purified by Faith, such that are brought into true Charity, and are exercised in Prayer, and Calling upon the Name of the Lord out of a pure Heart: that pray in Faith for help and strength, and receive from the Lord a supply of Grace, to help them in time of need, when buffeted or tempted by the Enemy of the Soul, when beset with Temptations, when inticed by Sinners, *Prov. i. 10.* not to consent to commit any Sin or Wickedness, altho' never so secret: not to wrong, defraud, or purloin; not to lye, or speak a known untruth, nor suffer their Lusts of what kind soever to draw them away, to commit any Evil or Sin against GOD, either in Eating or Drinking to excess, and to gratify their evil Lusts in any kind whatsoever.

For



For Satan begets various Desires, and raises different Lusts in Youth and others, according as they are Inclined; some to Envy, some to Pride, some after strong Drink, others after Riches and Honours, and some after Wine and Women; therefore *Solomon*, *Prov. 20. 1.* said of Wine, it was a Mocker, and that strong Drink is Raging, and Fools are overcome thereby; and also saith, Wine and Women lead wise Men out of the way, that is, when Persons do not keep in the fear of God, to receive Wisdom from him, that gives Wine to cheer the Heart, and not to drink in Excess; that gave Woman for a Meet-help to Man, not to draw or lead Man out of the way, like the Harlot *Solomon* gives account of in the 7th of *Proverbs*.

To whom one among the Youths,  
 a young Man void of Understanding,  
 in the twilight in the Evening,  
 with her much fair speech did  
 yield, and with the flattery of her  
 lips was forced; so that he goeth  
 after her like an Ox to the slaughter,  
 or as a Fool to the Correction  
 of the Stocks, till a Dart strike  
 through his Liver, *Prov. 7. 23.* he  
 not knowing it was for his Life, as  
 too few such simple Youths and  
 young Men void of Understanding  
 do, when they commit wicked-  
 ness, too few consider it is for their  
 Life, to slay their Souls, that they  
 might not live to God here, nor in  
 blis and glory with him hereafter.

Oh therefore, give not way to  
 the Enticements of this whorish  
 Spirit; let not thine Heart decline  
 to her ways, go not astray in her  
 paths, for she hath cast down ma-  
 ny

ny wounded, yea, many strong Men have been slain by her, *Prov. 7. 26, 27.* Her House is the way to Hell, going down to the Chambers of Death.

Therefore lend not an Ear to this whorish Spirit, be not enticed thereby, but hearken to Wisdoms Cry, and the Voice of Understanding, for says she, *Prov. 8. 4.* Unto you, O Men I call, and my Voice is to the Sons of Men, saying, O ye simple understand Wisdom, and ye fools, be ye of an understanding Heart, this is she that will speak excellent things, whose Mouth shall speak Truth, all whose words are in Righteousness; this is she that is better than Rubies, *Prov. 8. 11.* And all things that may be desired, who dwells with Prudence, by whom Kings Reign, with whom Riches and Honour  
are

are, yea, durable Riches and Righteousness, whose Fruit is better than Gold; hear her Instruction and be wise, refuse it not, for blessed is the Man that hears her, and hearkens to her Voice in his Heart, and turns at her Reproofs, and finds her, for he findeth Life, *Prov. 8. 34.* and shall obtain favour of the Lord: But he that sinneth against her, wrongeth his own Soul, *Prov. 8. 36.* and all they that hate her, love Death; and if they continue and die in that state, will have their Portion in utter darkness, where the weeping, wailing, and gnashing of Teeth is.

And one thing farther is in my Mind, in the love and fear of God to mind you of, that have any sense of Truth, that you turn not away your Ears from it, for then what *Paul* did fore-

foretell will be fulfilled upon you, as it hath been upon too many, that they will not endure sound Doctrine; *2 Tim. 4. 3.* but after their own Lusts, will heap to themselves Teachers, having itching Ears, *2 Tim. 4. 3.*

And indeed, numerous evil Effects are produced by Persons turning their Ears (the inward Ears of their Souls) from the Truth, and the Teachings of it in their Hearts; for then they grow cool in their Love and Zeal, slack in their Obedience, negligent in their Duty, uneasy under Christ's Yoke, cannot bear his Cross, then his Way grows too narrow for them to walk in, then Lusts are conceived, after the evil Ways and vain Fashions of the World, and a desire after more Liberty than Truth will allow of: then those things

things are gone into that causeth the Offence of the Cross, to cease then their Ears itch to hear such; they have heaped to themselves, that are after their own Lusts; that will allow or countenance them in those things they have lusted after: so they do but talk, or make a profession of Religion; and then Peoples Religion stands more in their Heads than Hearts, more in Words than Practice, in Form than Power; and instead of turning from such, there will be a following after them.

2 Tim. 3. 5.

Then, oh then it is! that many Youths are drawn into disobedience to their Parents, and are prevailed upon to be idle, careless, and negligent in their Places; inclinable to ill Company, yea run into it, and into many hurtful Lusts,

Lusts, and take evil Courses to gratify their Lusts. For when once Christ's Yoak is off their Neck, then they grow loose, and kick against wholsom Advice, run into Liberty, slight and disregard good Counsel: And when thus unfaithful unto God and his Truth, too often grow unfaithful unto their Parents or Masters; and like bad Fish, are cast into the Sea again; and get into the Spirit, Language, evil Ways, and vain Customs of this wicked World; and then become more vain and wicked than some others that were never trained up in the Way of Truth, or made Profession thereof, and the Sufficiency of the Grace of God, and its inward Teachings.

Therefore let me prevail with you, in Love to take the Counsel  
and

and Advice I have herein given you, and be sober, and careful how you spend your precious Time, and how you Answer the End of your Creation; and above all, Love and Fear GOD, and walk in Humility before him, and dwell therein; and you will enjoy his Blessing, know his Teaching, be enriched and honoured by him, with that Riches which is durable, and that Honour which fadeth not away. *Prov. 8. 18.*

*Whoso loveth Instruction loveth Knowledge; but he that hateth Reproof is Brutish. Prov. 12. 1.*

CHAP.



## CHAP. V.

*Tender Counſel to Young Maidens  
to have a Care of giving way to  
Pride, or Height of Mind, or  
any thing that will hurt their  
Souls, and deſile their Minds.*

FOR you there is a Godly  
Concern upon my Mind, in  
great good will to your immortal  
Souls; that you may not in your  
tender years give way to that  
which will wound, or contract  
Guilt upon them; or be prevailed  
upon by the Enemy thereof, to  
comply with any thing that may  
have a tendency thereunto. And  
knowing he that beguiled Eve,  
the firſt Woman, and ſubjected her  
to Vanity, Rom. 8. 20. though  
not

not willingly, but by a false hope, is still very busily at work to steal away your Hearts and Affections from the Lord, and from their being set upon things that are above, *Col. 3. 2.* to things that are below, which are earthly, fading, and perishing.

My tender Counsel therefore is, in the Love of God that made you, and of Christ that Died for you and all Mankind, *1 Joh. 2. 2.* That you may be inwardly exercised towards the Lord, and may think upon his Name; for it's such shall be his in the day he makes up his Jewels, *Malach. 3. 17.* And do not let your Minds out after perishing things, nor the vain Fashions, and evil Customs of the wicked World; lest you are drawn like *Eve*, by looking at the forbidden Fruit, *Gen. 3. 6.* to think or conclude them good;  
or

or esteem them pleasant and desirable : For if the Serpent should thus beguile you, then you will (as too many do) partake thereof, and go into those things you ought not.

For thus it was, the Devil did and doth work to corrupt the Mind, and blind the Eye that should be kept open, and to open that Eye that should be shut, which looks with desire to have and partake of that which ought not to be desired after, nor gone into, and here is the Way and Door that many enter at, when they go into the vain Fashions and evil Customs of the World. Thus that Eye that should be kept open, is shut, that Station that they should keep, and that Light they should walk in, gone from, into darkness, which is the way of the wicked, *Prov. 4.*

19. and which the wicked One leads into, Pride and Haughtiness of Mind, which goes before Destruction and a Fall, *Prov. 16. 18.* then the time that should be spent in Reading the Holy Scriptures, in thinking upon the Lord, and meditating in this Law, is often spent in Decking, Dressing and Attireing your Earthly Tabernacles, your Houses of Clay, which are but as Dust and Ashes, so they are drawn into a forgetfulness of God, and unmindfulness of their latter End, have more Thoughtful Cares, how their vain and foolish Minds may be answered in these things, than for their poor Souls, or to please him that made both Body and Soul, and can cast into Hell Fire, *Mat. 5. 29, and 10. 28.*

Oh therefore do not spend your precious time, nor youthful days  
in

in following those things that cannot profit, nor administer any Comfort in a dying hour, for often have some such complained on this wise, when on a dying Bed, Oh that I had better improved my time, Oh that my mind had been better exercised, Oh that I had peace with the Lord; then the Sight of former Companions have renewed their sorrow, then Lamentations for mispent time have been taken up.

Therefore let me prevail with you, to consider in time, and apply your hearts to God, and learn of, that Grace and Truth that came by Jesus Christ, and hath appeared unto you (and all Men) that by it you may be taught to deny all ungodliness and the Worlds Lust, and to live soberly, to walk in humility before the Lord, *Ti*

*lus* 2. 11. 12. and to fear him, that you may have his blessing, obtain his favour, and be endued with Wisdom, to order your Conversations aright, so you may see and partake of his salvation, *Psal.* 50. 23.

And beware of giving way to Pride, Lust not after the World, nor the vain Fashions of it ; but remember, weigh, consider, and answer, I beseech you, the Exhortation of the holy Apostle, 1 *John* 2. 15. Love not the World, neither the things that are in the World. If any Man love the World, the Love of the Father is not in him ; therefore have a care of letting your minds out after the Love of the World, or the things that are in it ; because thereby you will declare, whatever your Profession is, that the Love of the  
 Father

Father is not in you, by loving and going into that which is evil, you then hate the Light, for they that do evil hate the Light, *John* 3. 20. and will not bring their Deeds to it, and thereby declare they love their Lusts, and evil things more then Christ, who said, If any Man love *any thing* more then me, he is not worthy of me, *Mat.* 10. 37. *Luke.* 14. 16.

Oh therefore love God and Christ above all, and more then the World, or the things of it, for all that is in the World, the Lust of the Flesh, and the Lust of the Eyes, and the Pride of Life is not of the Father, but is of the World, and the World passeth away, and the Lust thereof, the Pride and vain Glory that is in it, comes to an End, 1 *Joh.* 2. 16, 17.

And have a care of giving way

to Pride, or height of Mind, for God hath pronounced Wo to the Crown of Pride, *Isaiah* 28. 1. and hath purposed to stain the Pride of all Glory; for he hateth a proud Look, and the proud in Heart is abomination in his sight, *Prov.* 6. 17. therefore fear and dread the Lord God Almighty, *Isa.* 2. 10, 11, 12. for the Glory of his Majesty, the Lofty Looks of Man shall be humbled, and the Haughtiness of Men shall be bowed down, *Isai.* 2. 11, 17. and the day of the Lord of Hosts shall be upon every one that is lifted up, and he shall be brought low, for the Lord hath said, I will punish the World for their Evils, *Isa.* 13. 11. and the Wicked for their Iniquity; I will cause the Arrogancy of the Proud to cease; and will lay low the Haughtiness of the Terrible, *Isa.* 13. 11. for behold,  
the



the day cometh, that shall burn as an Oven, and all the Proud, yea, all that do wickedly shall be Stubble, *Mal. 4. 1. 2.* and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither Root nor Branch.

Let not therefore the Devil, who is the King of the Children of Pride, have any Place in your Hearts; let not that evil Seeds man sow any Seed of Pride there, lest it takes Root and branches forth, and appears either in Looks, in Carriage, in Habits, Word or Conversation; for if he doth sow his Seed, and it be cherished, it will sprout and branch forth: Now his evil Seeds are the Lusts, or inordinate desires after things needful and lawful, as well as unlawful, which he is industrious to draw into, that thereby he might bring to commit

evil in doing those things, that are not evil in themselves to do ; as to Eat and Drink in moderation, and the fear of the Lord, is not unlawful: but to Eat to Gluttony, and Drink to Excess, is evil and sinful: to wear decent Apparel, and be thankful to God for it, and therewith content, is not unlawful, but well pleasing to God: but for any to use Superfluity in Apparel, and be proud of it, and because of their gay Cloaths to contemn others, is evil, and displeasing unto God.

Therefore the Counsel of God was and is, Put away the Evil of your doings from before my Eyes, *Is. 1. 16.* cease to do Evil: for it's that, Oh it's that! God is offended with, it's those of that Seed, *i. e.* of evil-doers, that shall never be renowned, *Isa. 14. 20.* who are Children that are corrupted, that have provoked the  
the

the Holy One of *Israel* unto Anger :  
 And now, as of old, there are too  
 many become haughty Daughters,  
 that walk with stretched forth  
 Necks, and wanton Eyes, mincing  
 as they go, *Isa.* 3. 16. and it was such,  
 that God, who cannot lye, said he  
 would smite with a Scab, &c. *Isa.* 3.  
 17. *to the end of the Chap.* and take  
 away the bravery of their Orna-  
 ments, the Chains, and changeable  
 Suits of Apparel; and instead of a  
 sweet smell cause a stink, and in-  
 stead of a Girdle a Rent, and instead  
 of well-set Hair Baldness, and in-  
 stead of a Stomacher a girding with  
 Sackcloth, and Burning instead of  
 Beauty.

Therefore let not your Minds  
 after these things, neither love  
 you to be adorned therewith; but  
 adorn your selves in modest Appa-  
 rel, with Shamefac'dness and So-

briety : not with Broidered Hair, or Gold, or Pearls, or Costly Array; 1 *Tim.* 2. 9, 10. ( and let me add ) nor with any kind of Dress that is immodest. Let not your Adorning be that outward Adorning of Plaiting the Hair, and of wearing of Gold, or putting on of superfluous Apparel : But let it be like the good Women of old, the hidden Man of the Heart, in that which is not corruptible, even an Ornament of a meek and quiet Spirit : Not a high, proud, imperious, fierce, violent Spirit ; 1 *Pet.* 3. 2, 3, 4. or a light, aiery, wanton, scoffing, or scornful Spirit ; but a meek and quiet Spirit, which is in the sight of God of great price. For after this manner in old time, the holy Women who trusted in God were adorned, being in subjection to their Husbands.

And

And all young Maidens to whom this may come, know, That if you would be blessed here, and happy hereafter, if you would know Peace, and find favour with the Lord; if you would be Disciples of Christ, and Children of God; you must **love**, **fear**, and **obey** him; learn of Christ, take up his Cross, deny your selves, and follow him, *Mat. 11. 29.* who, tho' he was a Son, learned Obedience by the things that he suffered, *Heb. 5. 8.* *Who in the days of his flesh, when he had offered up Prayers and Supplications, with strong Crying and Tears, unto him that was able to save him from Death, and was heard, in that he feared.* Vers. 7.

Therefore you must not expect to be heard of God, nor know true Peace, or find Favour with him, unless you fear him, and depart from

C. 5; evil;

Evil; neither can you be Christ's Disciples, unless you take up your Cross and deny your selves of all; his Light in your Consciences shews you, is not agreeable to his Mind and holy Will, and unless you are exercised in Prayers, Crys and Tears, unto him that is able to save, and learn's obedience unto Christ, you can never know him to be the Author of Eternal Salvation unto you.

Therefore fear and obey the Lord, and watch against all that which would draw away your Hearts and Minds from him into the World, the Ways, Fashions, Languages, or Habits of those that are in the Love of it; and lend not an Ear to the Whispering and Suggestions of Satan; it may be on this wise, thou art young, and must take a little Liberty, and needest not be so strict in thy Words, so plain in thy Habits, so observant in thy Ways, for then thou wilt be jeered, mocked and flouted at, and wilt not be so well-pleasing to the World, nor those in whom the Spirit of it bears sway: And thus the God of this World, the Prince of the Power  
of

of the Air, *Eph.* 2. 2. that Spirit works and prevails upon the Children of Disobedience.

And those that continue in their Disobedience, loses Gods Favour and Blessing, and these are not praise-worthy, although they may have Beauty, for that's deceitful, or Riches, for that's vain, *Prov.* 31. 30. but a Woman (a Virgin) that feareth the Lord, she shall be praised, she shall be blessed, and dwelling therein, she's fit to make a good Wife, and to be as a fruitful Vine by the side of her Husband, and have Children like Olive Plants round about her Table, *Psal.* 128. 3.

And such an one will not suffer her Mind and Affections to go or be drawn after any one that doth not fear God, nor walk in the way of Truth and Righteousness, nor be ensnared and captivated in her Affections with any such one, as too many have, to the grief of their Parents and Friends, to the hurt of their Souls.

And then have gone to be joyned together in Marriage, out of Gods Fear and Covenant.

And

And brought thereby Reproach on Truth, and often Ruine upon themselves; and it hath been by this and other ill Practises of some professing themselves to be of Us, that the World or People of it, have used the Distinctions of Proud Mungerel, or Bastard Quakers.

Therefore be sober, be vigilant, walk circumspectly, keep tender and in humility all you that have attained to any degree of the Fear of the Lord, and especially you that have honest Parents that live therein; for the Fear of God is a Treasure, and a Fountain of Life, *Prov. 14. 27.* that preserves from the snares of Death, and by Humility and the Fear of the Lord are Riches, and Honour, and Life, in which I pray God keep and preserve you to the End, that you may with the wise Virgins, have Oyl in your Lamps, and may keep them burning, that you may enter into the Chamber of the Bridegroom of your Souls, and have a part in his Kingdom for evermore.

25. 2 Mo. 1695.

P. O. S. T.



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 P O S T S C R I P T.

AND to shew that it hath been the care of reputed Heathens, as well as Christians, that their Children might be well Educated, and gave their Advice accordingly. Take these following Instances.

*Plutarch* a Heathen, School-Master of the Emperor *Trajan*, in his Book concerning the Education of Children, before he proceeds to many good Precepts for the virtuous Education of Youth more grown up, advises, that even Nurses refrain from telling Children Fables.

And *Phocylides* ( also instanced by him ) says, that one ought to teach one, even when a Child,  
things

things that are good. *Histor. Waldens.* Book 1. of their Doctrine, c. 3. p. 22. We must serve our Fathers and Mothers with all our Power, never debating or questioning with them with hard and bitter Speeches; but we must answer them humbly, and hearken lovingly to their Reprehensions; we must likewise honour them, by Administring unto them things necessary for this Life. For Fathers and Mothers have nourished their Children with their own Flesh, their proper substance; and Children nourish their Parents with that which is without their flesh, it being impossible they should restore to them those Benefits they have received of them. And touching the Instruction we have received of our Parents, we must obey them in whatsoever shall tend

tend to our Salvation, and to a good end.

And *Pag.* 38. of the same *Book*, a certain learned Father saith, that costly Apparel, superfluity in Diet, Play, Idleness, and Sleep, fatten the Body, nourish Luxury, weaken the Spirit, and lead the Soul into death. And therefore they commend a spare Diet, Labour, short Sleep, and poor Garments.

Oh! that all People and Children, and especially, those that profess the Holy Truth, would follow the good Counsel, and take the wholsom advice of those People, who were under such a Godly care for their tender Off-spring. Surely, I may say of them that gave this Christian Advice, they did not adorn their Daughters with Gold, or put them on Gold Chains, nor their Sons into extravagant  
Peri-

Periwiggs, to answer a proud Spirit and high Mind in their Children, and certainly none that profess themselves to be the self-denying followers of Jesus Christ, ought in our day and age, for that end to array or allow their Children therein; for that Truth which Almighty God, hath blessed a Remnant with the knowledge of, will no doubt lead all them that heartily love and faithfully follow it, into that **plainness** which *becomes* them that are of *Jacobs* (the Plain Mans) seed and preserve every such one from going into (or practising) those things that the unchangeable Spirit of God, in and through the Apostle of Christ advised against, 1 *Pet.* 3. 3, 4.

*John Field.*

*Dear*

*Dear Friends,*

**M**Y sincere desire and earnest breathing unto God hath been, is, and I hope ever shall be, that we may every one Male and Female of all degrees, who have received the truth in the love of it, encrease in faithful obedience unto the same; so shall our strength in the inward man be renewed, and our Understanding more and more divinely opened, and kept open: by which we shall be in a fit Capacity to see and discern the deep workings of the Mystery of Iniquity at all times, who is not wanting now in a season of outward Liberty to use his endeavours, to draw forth the mind from its inward retirements, and constant watchings in

in the Spirit, Light and Life, which we have in Measure received from the Father of Lights, into a *careless* *easy* state to whom the Wo is, and a standing idle in this day to lose our *Reward*.

Now this I can truly say, that the Lords Arm of Power is not shortned that it cannot save, but as we have known it revealed for our deliverance, and have in Measure witnessed Salvation by it; so it is the same now as ever it was, ready and able to preserve the mind, and keep it out of the snares which the Enemy lieth to catch us in.

But this Principally I have to signifie that the Enemy is not contented to seek our hurt alone, but also he hath a deep design upon our tender Children the Off-spring of our Bodies, endeavouring to corrupt them by drawing forth their  
Minds

Minds after the Vanity and Folly, Customs, and Fashions that is found without in the World that lieth in Wickedness, that so he may thereby harden their hearts, and turn them against the appearance of Truth within themselves; that so the holy seed which God hath sown, may not spring up in them to prepare them in their tender years, as Vessels for the Lords own use, nor to know and remember the God of their Fathers, and that they may not succeed them as true Heirs of the blessings of the most High, nor be faithful Witnesses in their Generation, in a Holy Life and Conversation.

Of this I am deeply sensible, and have more than an Ordinary exercise for the Youth of our time, because of which I am drawn forth in Bowels of tender love, earnestly  
to.

to intreat and beseech all believing Parents to put to their help, as the Lord shall enable (who is ready and willing as we breath to him) with might and power to work against this Enemy, and endeavour to undermine his wicked designs. First, in being good Examples of Virtue and Piety to our tender Children, and shunning every appearance that tends to the contrary. And secondly, not to be overcome with an extream of love or fondness, because thereby (many times, and too often) such things are overlookt and past by, which in the very bud, ought rather to be discountenanced with reproof and correction, as tending to the strengthening of the Enemy in his wicked designs as above mentioned.

Oh that there were not cause for me to break forth into a Lamentation



tion for the sake of many poor Children, who are hurt through their Parents extream love or foolish fondness over them; But Oh! my soul hath and doth lament over them. Saying, if there be any Truth in this Proverb, [that it is possible to kill with kindness] I am sure (with grief do I mention it) that many tender Children are like to be destroyed by this extream Fondness from their fond Parents, except it be prevented by a timely Moderation.

And sure I am, the Lord is displeased with such Parents whoever they are, whether Rich or Poor, for he is no respecter of Persons; for though this Proverb shall be no more used, *Jer. 31. v. 29, 30. In those days they shall say no more, the Fathers have eaten sour Grapes, and the Childrens Teeth are set on Edge;*  
*But*

*But every one shall die for his own iniquity, every Man that eateth the lower Grapes, his Teeth shall be set on Edge.*

Yet where Parents through neglect of their duty of being good Examples to their Children in a holy Life and Conversation, in the fear of God to give good Counsel, and instruct their Children in that which is good, and encouraging them therein; warning them of evil, reprovng them and correcting for the same. I say, where Parents are thus negligent of their Duty to their tender Children, the Enemy doth prevail and bring to pass his designs, leads them down to the Chambers of Death and Darknes, where the *Wo* and *Misery* is; the blood of such Children will be required at their hands, *Ezek. 3. 18. When I say unto the Wicked,*

*Wicked, thou shalt surely die, and thou givest him not warning, nor speakest to warn the Wicked from his wicked way, to save his life, the same Wicked Man shall die in his Iniquity, but his blood will I require at thine hand.*

But when Parents performs their Duty towards their Children, by letting their Light shine forth before them in a Holy Life and Conversation, not sparing good Counsel and Instruction in that which is good, warning and correcting them for Evil; yet notwithstanding, their Children turns their back on the Good Counsel, and persist in their Iniquity, and turns not from it, they shall die therein, and their blood shall lie at their own Doors, and their Parents shall be clear, *Ezek. 3. 19. Yet if thou warn the Wicked.*  
*and*

and he turn not from his Wickedness, nor from his wicked way, he shall die in his Iniquity, but thou hast delivered thy Soul.

Wansworth the

15th. 7th.

Month, 88.

From one that hath  
an exercise in Body  
and Spirit, for the  
sake of such Parents  
and Children  
as cause the Truth  
to suffer in themselves  
and others,  
because of their undutifulness to God  
and each other.

Richard Scoryer.

THE END.